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SPIRITUALISM,—TESTIMONIES, ANCIENT AND MODERN,

BY A TRUTH SEEKER.

NO. XVII.

EDWARD IRVING AND SPIRITUAL GIFTS.

In the winter of 1822, the Caledonian Church in Cross Street, Hatton Garden was the scene of extraordinary excitement. Dukes, duchesses, members of the royal family, judges, statesmen, cabinet ministers—the rank and intellect of the land were crowding there Sunday after Sunday. The aisles were jammed, the doors besieged, seat-holders—who had rapidly increased from fifty to fifteen hundred, had to be admitted by a side-door, and other admissions were limited by issuing tickets for which a written application had to be made,—even then, the preacher had to make his way up pulpit stairs covered with ladies glad to obtain that rude accommodation. That preacher was indeed no ordinary man—a ripe scholar, an independant thinker, a fervent orator, genius flashed in his eye, conviction flowed from his tongue; dowered with a right royal intellect and a noble soul, those who heard, admired, and those who knew, loved him. He was by birth, a Scotchman, and by name, EDWARD IRVING.

Though thus followed, Irving was no flatterer of wealth and greatness; fashionable vice and folly must have winced under the lash of his rebukes, and been startled by the energy and vehemence with which he preached the gospel of repentance. Though no man ever more earnestly contended for the truth, he preached more of duty, than of doctrine, of what men should be than of what they should BELIEVE; but “the secret of his attraction lay in the tenderness with which he bound up the wounds of poor humanity, rather than in the skill with which he probed them. The Fatherhood of God and the goings forth of the human heart, were his most frequent themes—the parables and miracles of Christ, his abounding inspiration.”

A quarter of a century has elapsed since his death; few of the generation who heard him now survive; his name has become little more than a tradition—one too, which beyond the boundaries of a church is seldom uttered but to point a shallow moral—as a warning example how perilous is intellect to a christian preacher, how fatal popularity to spiritual life. In the coming time when the

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scales of a material philosophy shall have fallen from men's eyes, and a new spiritual life shall animate the Christian church, a truer estimate of him will be formed; meanwhile, in any historical record of Spiritualism, however slight, his name, and the spiritual manifestations associated therewith must occupy a conspicuous place.

Though trained to the ministry, and anxious to labour in it, Irving was in his his thirtieth year and had received no call from presbytery or patron. He had preached occasionally, but so little to the satisfaction of his hearers that he got no second invitation. He had "an obstinate habit of standing on his own instincts"; he could not

"Narrow his mind

And to party give up what was meant for mankind"

He loved christian truth and preached it with all the zeal of an Apostle, with all the freshness and power of his original and energetic mind. Men missed in his preaching the customary inanities and conventionalities of the pulpit, and regarded him as a phenomenon that had no business there. He had resolved upon proceeding to the East, as a missionary for Christ, and had taken a farewell tour of his native Ayrshire, and was wandering in the north of Ireland, on the eve of carrying his missionary intention into effect, when a letter reached him from Dr. Chalmers—(who had heard him preach a sermon for Dr. Thomson of Edinburgh) requesting his immediate presence in Glasgow.

When Chalmers told Irving that he desired him for his assistant; Irving replied, "I am most grateful to you, sir, but I must also be somewhat acceptable to your people, I will preach to them if you think fit; but if they bear with my preaching they will be the first that have borne with it." He did preach to the Dr's. people, and was forthwith appointed assistant minister of St. John's, Glasgow.

Here he remained little more than two years, labouring faithfully in the ministry, especially the ministry of the poor. The Dr. found in him a zealous coadjutor in every scheme of christian philanthropy; and Irving revered him as a father. In after years Irving looked back upon this period of his life as among the happiest of his reminiscences; and, "it should be registered," says his biographer, "that Glasgow did not forget him; that by the poor in particular—his memory was long cherished; and that even to this day, he may be heard of with reverence and regret in the wynds and closes of that great and terrible city, whose religion is so ostentatious, and whose wickedness is so desperate."

He left Glasgow to accept an invitation he had received to become pastor of the scanty congregation meeting in London, at Cross Street, Hatton Garden; this proving insufficient for his large and increasing auditory; in 1827, a spacious and elegant church in Regent Square was erected for him by his congregation at a cost of £15,000. Dr. Chalmers preached the opening sermon.

It was in this church that the public manifestations of spiritual gifts occurred; but their modern revival, as there seen, did not originate in Mr. Irving's congregation, but with certain ladies at Port Glasgow, in the spring of 1830. When Mr. Irving, whose mind by the study of Scripture had been prepared for these

occurrences, "heard of Scottish women speaking as did the twelve on the day of Pentecost, he suspected no travestie of that wondrous story, but felt only hope and thankfulness. He despatched an elder of his church to enquire into the thing, who brought back a good report, and found the tongues of flame sitting on his own wife and daughters. Still, not rashly, nor arrogantly, was the marvel proclaimed to the world. For some time, only in private meetings was the 'gift' invited to manifest itself. There, philological learning pronounced the utterances something more than jargon, and observation failed to detect imposture. Prayer-meetings were then held at 6. 30. every morning at the church in Regent Square, and were numerous attended. At these meetings exhortations would be uttered in the "tongue" by one person, and the interpretation chanted in English by another.* Warnings and predictions were sometimes given—the pestilence which invaded this land in the following summer, was distinctly predicted as a Divine Judgment."† On Sunday morning, October 16th, a "sister" burst forth in the open congregation with an utterance in the tongue. Mr. Irving calmed the 1,500 or 2,000 people who had risen in alarm, bade the sister console herself—for she had struggled with the power that had possession of her, and hastened her into the vestry of the Church there to give it speech—and expounded to the congregation the xiv chap. of the first epistle to the Corinthians, as explanatory of the occurrence. In the evening, a "brother" produced even greater excitement than the morning speaker; and in the course of the week all London was talking of this new phase in the career of its popular preacher. The "unknown tongues" continued in the church, and other "utterances in the spirit," were also given; and remarkable cases of healing by spiritual power occurred. Mr. Irving, at urgent request, contributed to *Fraser's Magazine* a recital of "Facts connected with the Recent Manifestation, of Spiritual Gifts"; and a new Quarterly Magazine,—*The Morning Watch*, was instituted, in which the facts and philosophy of the question was discussed. From the papers supplied by Mr. Irving to *Fraser's Magazine* we select some of the more remarkable pas-

* "He who spake with tongues in the Church did nothing else than utter words, unknown alike to himself and to all the people; and there was needed therefore another, with the gift of interpretation. The one did, as it were, dream the dream of Pharaoh, which went from him and was not known; the other, like Joseph, did receive the interpretation thereof direct from God. As the speaker spake the unknown words, the meaning thereof rose upon the interpreter's heart, and the proper native words came upon his lips. But he was all the while as ignorant of the foreign words as the utterers and the hearers of them. It was a spiritual gift, and not an act of translation from one tongue into another. . . . These two collateral and co-efficient gifts, thus exercised are profitable for bringing messages direct from the Spirit, without any possibility of being curtailed or exaggerated in the utterance of them; for he speaking in a tongue knoweth not a word he speaketh, and he interpreting knoweth not what is to follow, and being taken together, they form an entire check."—IRVING.

† EDWARD IRVING: A Biography. By Washington Wilks. A book to which we are indebted for many of the statements in this Article.

sages. First let us notice the solemnity, and the sense of responsibility under which this narrative was written.

He tells us that he writes "faithfully to narrate what hath come under my own eye, or been brought to my knowledge from the most certain and authentic sources. I am writing a record of the workings of God for the eye of a most unbelieving generation, who would fain persuade themselves that God hath forsaken the earth, and left it to be managed by infidel statesmen, false hearted churchmen, and lying prophets; but they are all my brethren, and some of them may, by God's grace, be delivered from the snare of Antichrist by what I write: therefore I will write as if speaking it from my own pulpit with the single love of truth in my heart and the fear of God before my eyes."

"Since ever I read the word of God for the building up of my own faith, I have never ceased to believe that the spiritual gifts and the spiritual office bearers, as they are enumerated in scripture, (1 Cor. xii 4—11; Eph. iv 7—17; Rom. xii 6—9; 1 Peter i. 1, 10, 11, &c.) together with the various supernatural methods of operation recorded in the Gospels and the Acts of the Apostles are not accidental and temporary occurrences of a miraculous kind, for certain special ends and occasions, but substantial and permanent forms of operation proper to the Holy Ghost, and in no wise to be separated from Him, or from the Church, which is his chosen residence and temple, the 'body of Christ' and the 'fulness of Him who filleth all in all.' With this faith firmly rooted in my heart I did not doubt that the only reason for the disappearance of those endowments from the visible church, or rather from the face of her history, was the evil heart of unbelief, and the hiding of the 'light of the world' under 'the bushel' of human systems and ordinances, and the 'burying of our talent in the earth' of the natural man."

"Being occupied with the ministry of these two great truths—Christ's union with us by the one flesh and our present union with him by the one Spirit—I had not made sure to my own mind, nor taught my people to look or to pray for the restoration of the spiritual gifts, but confined myself to the confession of our sins and the sins of our fathers for which they had ceased, and to the bewailing of our low and abject state before the Lord. Thus we stood when the tidings of the restoration of the gift of tongues in the west of Scotland burst upon us like the morning star heralding the approach of day, and turned our speculations upon the true doctrine into the examination of a fact. . . . I did rejoice with great joy when the tidings were read to me, coming through a most authentic channel, that the bridal attire and jewels of the church were found again. . . I felt it to be a matter of too great concern to yield up my faith to any thing short of the clearest evidence, and at the same time of so great importance as not to leave a stone unturned in order to come at the truth. I had the amplest means of obtaining information; first from eye and ear witnesses, men of reputation, elders of the church, then from many of the most spiritual members of my flock who went down to see and hear, and finally from the gifted persons themselves."

He then enters into a detailed account of the spiritual manifestations at Port

Glasgow, which we omit for the present as we intend to make these occurrences the subject of a separate article.

The gift of tongues which was manifested in Mr. Irving's church, and of which he goes on to speak, was regarded by him as identical with that poured out on the day of Pentecost, and manifested abundantly in the early Christian Church. In a paper by him in the *Morning Watch* (Vol. iv.) he exposed and refuted the popular erroneous notions of this gift, and displayed its true character. The fundamental popular error pointed out by him is, "that the gift of tongues was a supernatural faculty of using languages, conferred upon the Apostles and other primitive preachers of the gospel for the purpose of expressing their mind to the people. . . . even then, in consideration of their want of learning, and to supersede the *delay* of acquiring so many tongues as they are believed to have preached in, and to expedite the spread of the gospel. Now, however much this notion may have prevailed in modern times, it is most certain first, that it hath no foundation in Scripture, and can easily be shown from Scripture to be utterly erroneous; next, that it was not held by the early Greek commentators and fathers of the church; and, lastly, that exact students of the subject in modern times, as the learned Ernesti, have also rejected it.*

We have no space to follow Mr. Irving's reasonings and abundant citations from Scripture; but he concludes that though the gift of tongues may have included the speaking in known languages, as on the day of Pentecost, and on other occasions among the early christian disciples, and sometimes also in his own church; yet, that this was not uniformly, or even generally the case. The "tongue" was a sign of the presence and operating energy of the Holy Spirit; designed, not for the conversion of foreigners, but as a witness to the church, and for the edification of its members.

"It is the essence of the tongue that it should be unknown; and the definition of it is 'He that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth him' (1 Cor. xiv. 2.) If it were understood by the speaker or by the hearer, it would not serve its end of proving that the speaker is not man, but the Holy Ghost. For if he understands it himself, then it is he

* See his *Opuscula Theologica*. A very different writer from Ernesti,—Dr. Middleton,—comes to the same conclusion. He says "The gift of tongues was not of a stable or permanent nature, but adapted to particular occasions, and then withdrawn again as soon as it had served the particular purpose for which it was destined. And here we see the vanity of that notion which is generally entertained about it, that from this first communication of it to the apostles it adhered to them constantly as long as they lived, so as to enable them to preach the Gospel to every nation through which they travelled, in its own proper tongue: a notion for which I can not find the least ground in any part of Sacred Writ, but many solid reasons to evince the contrary." In a previous passage of the same Essay, after having quoted many authors to shew that the real purport of the gift was not for the converting of heathen nations, but merely as a sign; he adds, "It is evident, then, that the chief or rather the sole end of this gift of tongues, was to serve as a *sensible sign* that those to whom it was vouchsafed were under a divine influence, and acting by a divine commission."

who may be using it; if others understand it then he may have learnt it; and this would draw suspicion which would militate against the end of God; which is to show, that not the person or speaker, but the Holy Ghost, fills the spirit of the person; filling his spirit but not touching his understanding; so as that he himself is edified, but incapable of edifying others, until the Holy Ghost having given the sign of his personal presence and agency begin to speak in the native tongue. While the unknown tongue is uttered, he edifieth himself, but not others; while the native tongue is uttering, he and all that hear are edified alike. But while it is of the essence of the tongue, in order that it may be a sign, that it should be unknown, just as of a miracle it is of the essence that it should be supernatural, there must be added to the tongue words intelligible, either from the same mouth or from another, in the way of interpretation, in order that the end of all signs, which is edification, may be accomplished. And so at Cesarea they not only spake with tongues but magnified God; and at Ephesus they spake with tongues and prophesied. And so it is in these days. Of the hundreds of manifestations which I have heard, there have been a few without the introductory sign of the unknown tongue, but there never was one without the main substance of testifying to Jesus, and exhorting to holiness in our own tongue. . . . Those who speak in the tongue always declare "that the words uttered in English are as much by power supernatural, and by the same power, supernatural, as the words uttered in the language unknown." But no one hearing and observing the utterance could for a moment doubt it, inasmuch as the whole utterance, from the beginning to the end of it, is with a power and strength and fullness, and sometimes rapidity of voice, altogether different from that of the person's ordinary utterance in any mood; and I would say, both in its form and in its effects upon a simple mind evidently supernatural. There is a power in the voice to thrill the heart and overawe the spirit after a manner which I have never seen. There is a march, and a majesty, and a sustained grandeur in the voice, especially of those who prophesy, which I have never heard even a resemblance to, except now and then in the sublimest and most impassioned moods of Mrs. Siddons and Miss O'Neill. It is a mere abandonment of all truth to call it screaming or crying; it is the most majestic and divine utterance which I ever heard, some parts of which I never heard equalled, and no part of it surpassed, by the finest exhibition of genius and of art exhibited at the oratorios in the concerts of Ancient Music. And when the speech utters itself in the way of psalm or spiritual song, it is the likeliest to some of the most simple and ancient chants in the cathedral service; inasmuch that I have often been led to think that those chants, some of which can be traced as high as the days of Ambrose, are recollections and transmissions of the inspired utterances in the primitive church. Most frequently the silence is broke by utterance in a tongue, and this continues for a longer or shorter period, sometimes occupying only a few words, as it were filling the first gust of sound, sometimes extending to five minutes or even more, of earnest and deeply felt discourse, with which the soul and heart of the speaker is manifestly much moved, to tears and sighs and unutterable groanings, to joy and mirth and exultation, and even laughter of the heart. . . . So far from being unmeaning gibberish, as the

thoughtless and heedless sons of Belial have said, it is regularly formed, well pronounced, deeply felt discourse, which evidently wanteth only the ear of him whose native tongue it is to make it a very master-piece of powerful speech. . . . But say they, of what use to listen to that which we understand not? The answer is manifold : to him who uttereth it it is very useful; for 'he that speaketh in a tongue edifieth himself,' through the speech, 'though the understanding be unfruitful;' and thou oughtest to rejoice in thy brother's edification, especially if in a few seconds or minutes he is about to edify thee with a message from God. Useful, brother?—It is most useful for thee, in order to get the better of thine unbelief and irreverence—to abate thy trust in thy understanding, by showing thee a thing which it cannot enter into—to make thee feel and acknowledge a present God speaking by his Spirit—to make sure unto thee the union of Christ with his people, speaking in them and by them, not as empty instruments, but as conscious spiritual creatures. Ah me! it is the standing symbol of the 'communion of the saints and of their fellowship with the Father and the Son,' not by means of intelligence, but by means of the Holy Ghost. But because intellect cannot grasp it, intellect would dash it to the ground, and deny that there is a spirit in man deeper than the intellect—that there is a Holy Ghost binding God to Jesus and Jesus to the Church, and the church with one another, and back again to God. The unknown part of the discourse is the symbol of the fountain secret, unseen and unknown—the known part of the stream, which issues from the fountain to cherish the life of all creatures. Dost a man refuse to drink of the clear flowing stream, because he knows not the hidden and secret cavern within the bowels of the earth from which it flowed out? Ah! what a miscreant (misbelieving) generation it is, and what misdeeds they have done under the sight of these sorrowful eyes! I have seen God's mysteries gazed on and laughed at, God's gentle and intreating voice set at nought—all because it issued from a fountain of unknown speech which they could not understand. In their ignorance they understood not that all which is known issueth from the unknown, in order that all knowledge may lead us to all worship."

"When I am praying in my native tongue" said one of the gifted persons to me, 'however fixed my soul be upon God, and him only, I am conscious to other thoughts and desires, which the very words I use force in before me. I am like a man holding straight onward to his home full in view, who, though he diverge neither to the right hand nor to the left, is ever solicited by the many well known objects on every hand of him. But the moment I am visited with the spirit and carried out to God in a tongue which I know not, it is as if a deep covering of snow had fallen on all the country round, and I saw nothing but the object of my desire and the road which leadeth to it. I am more conscious than ever to the power of God. He and he only is in my soul. I am filled with some form of the mind of God, be it joy or grief, desire, love, pity, compassion, wrath or indignation; and I am made to utter it in words which are full of power over my spirit; but not being accessible to my understanding; my devotion is not interrupted by associations or suggestions from the visible or intellectual world. I feel myself, as it were, shut in with God into his own pavillion, and hidden close

from the invasions of the world, the devil and the flesh.' In these few words the mystery and the end of the gift of tongues are accurately set forth."

"In the same breath, in perfect continuance, sometimes in constant sequence, as word followeth word in common discourse, sometimes with such a pause as a speaker makes to take his breath, the English part flows forth in the same fulness of voice, majesty of tone, and grandeur of utterance. This is that with which we have properly to do—God, and the speaker with the other: and as God speaketh in the church for edification, this is always the largest part, four times or ten times, or even twenty times as much being known as is unknown. The unknown is, so far as concerneth us, the sign that the known is the message from God, prophesying (preaching) under the power of the Spirit, speaking as one is moved by the Holy Ghost, and not any offering of the enlightened and pious mind for the benefit of the brethren—that it is Jesus—the Head of the Church, occupying the speech, and using the tongue of his servant, to speak the things which he desireth at that time to be spoken and heard. Wherein the person is not used as a trumpet merely for speaking through, but as an intelligent, conscious, loving, holy creature, to be possessed in these his inward parts, and used by the Lord of All, the indwelling Head of the Church. . . . This operation of the Holy Ghost is very wonderful to behold: the fulness of the mind and heart, the rapidity of the utterance, the difficulty and sometimes struggling of the organs to get disburdened of it, are not more demonstrative of supernatural agency, than is the matter uttered demonstrative that this agency is that of the Holy Ghost. Such depths of doctrine, such openings of truth, such eagle-glances into the mind of God, such purity of love, such earnestness of exhortation, and, in one word, such heavenly exultation of spirit, heard I never from men's lips, as I have heard from those speaking in this manner by the Holy Ghost."

"If it be true, as the Scriptures teach, and all orthodox divines have ever held, that there is a real union by the spirit between Christ and his Church, after the union between the head and the members, which did manifest itself in the primitive Church by the fellowship of his holiness and love, and mind, and power; then, as this union dependeth not upon time, place, and circumstance, but is spiritual, and essential to the Church, the wonder is, not that there should in our day be the like manifestations of Christ in the body as there were in the apostolic times, but that they should ever have ceased: and I feel assured, that, if the Scriptures are to be taken as the rule of christian faith and the principle of all christian argument, the burden of proof lies upon all those who maintain they were not intended to continue, and not with those who expect and believe in their revival, for the word of God beareth one, and only one, testimony, which is, that the gifts of the Spirit are as much the property of the Church as are the graces; nay, that these two are not separate the one from the other, but the outward and inward forms of the same indwelling Christ. Wherever the gifts of the Spirit are mentioned in the Scriptures, they are spoken of as part and parcel of the Church's endowment, until the time of her perfection come, and never divided from those moral and spiritual graces which all confess to be of a permanent endurance. For example, in the institution of Christian baptism, the gift of the

Holy Ghost, which Christ had entered into by going to the Father, and shed down upon the disciples in the form of cloven tongues of fire, is promised as the end and reward of that Holy Sacrament, in connection with repentance and remission of sins; the baptism of the Holy Ghost for speaking with tongues, and prophesy, and other supernatural manifestations of power, no less positively than the other, is held forth to all whom the Lord shall call to the knowledge of his Son."

"If the Christian church be baptized into the thing which took place on the day of Pentecost we should expect to find that same thing everywhere to be acknowledged in her throughout the Apostolic writings. And so it is. After the Church of Jerusalem which was baptised by Christ himself into the heavenly gift, cometh the Church of Samaria (Acts viii). Next comes the church of the Gentiles, first called in the person of Cornelius the good centurion, and his household (Acts x. xi.) Next comes the Church of Ephesus (Acts xix.) Besides these we can specify the Church of Galatia, among whom Paul "ministered the spirit and wrought miracles" (Gal. iv. 5.); and the Church of Corinth whose endowments are given at length (1 Cor. xii. xiii. xiv.); and the Church of Rome (Rom. xii.); and, all the churches to which Peter's catholic epistle was addressed (1 Peter iv. 10, 11.) Against these instances there cannot be brought one instance to the contrary. . . . And that it was the experience of all the Churches as well as those instanced above, to be endowed with power from on high, and to manifest the gifts of the Holy Ghost, is put beyond question by many incidental expressions, occurring everywhere throughout the Apostolic writings." In proof of this last assertion he cites numerous passages which from want of space we are compelled to omit.

As might be expected, the Spiritual manifestations in Mr. Irving's church led to considerable dissension in the body to which he belonged, and gave great offence to many. In March, 1832, a formal complaint of irregularity was preferred against Mr. Irving, by certain trustees of his church, to the Presbytery in London; and, notwithstanding his eloquent defence, the Court decided "that the Rev. Edward Irving had rendered himself unfit to remain the minister of the Caledonian Church, Regent Square and ought to be removed therefrom in pursuance of the conditions of the trust-deed of the said church."* Within a

* One of the witnesses examined on this occasion was a "gifted person" or medium.

In reference to the supernatural power under which he was alleged to have spoken, he was asked—"Could you not abstain from speaking?"

Ans. "By quenching the Spirit or resisting the Spirit."

Q. Then am I to understand that it is not supernatural?"

Ans. "You are to understand, if you are guided by what I believe, that it is a supernatural power; for I had it not once, and I cannot exercise it when I will: I cannot will to exercise it."

Q. Do you understand the tongue in which you speak?"

Ans. No, because I have not the gift of interpretation."

I believe that the tongue spoken on these occasions, was a real spirit language. I was once present in a meeting—a sort of Experience meeting of Latter Day Saints, when a quiet decent looking woman suddenly arose and began a kind of

twelvemonth from this he was indicted and deposed from the ministry on a charge of heresy; "his judges being selected from amongst his accusers and executioners." Just before the sentence of deposition was given, there came "an utterance in power" from Mr. David Dow, charging those who were faithful to ariæ and depart. Upon which Mr. Irving and Mr. Dow made their way out of the church, and the sentence was then formally pronounced.

A large number of Mr. Irving's congregation and hearers however, accepted his teachings as the truth, and affectionately clung to him as their pastor. They formed themselves into a separate church; and in the month following his deposition, he was, by the elders of that church, "called and ordained" as its "Angel" or chief pastor.

His biographer calls this re-ordination, a "baptism for the dead," "for whatever its significance to that church, it was to him an anointing for his burial, though nearly two more years of life remained to him. His public work was over. His flesh became wan and flaccid,—his raven hair 'hoary as with extreme age.' His eye gleamed with an unquiet light, and the hectic spot on his pale cheek betrayed the fire burning at his heart." On December the 8th, 1834, he passed to that rest for which his weary spirit longed. The last words he was heard to utter were "If I die, I die to the Lord; living and dying I am the Lord's."

Carlyle, who knew and loved him, has testified of him, "His was the freest, brotherliest, bravest, human soul mine ever came in contact with: I call him, on the whole, the best man I have ever (after trial enough) found in this world, or ever hope to find."

The church of which he may be regarded as the founder, though it wisely abstains from identifying itself with his name, has gone on steadily increasing since its foundation, gathering adherents (a large proportion of them scholars and men of liberal education and social status) not only in England, but in France, Germany, Switzerland, Italy, and America. And that Church, still by the essentials of its constitution, provides for the utterances of divine messages by whomsoever sent.

We shall resume the consideration of this subject in another paper.

chant in what seemed a rich musical language, and which ceased as abruptly as it had begun. One of the persons—apparently an elder, enquired "Sister, have you the interpretation?" to which she quietly replied "No." It appeared as if they considered an occurrence of this kind as by no means unusual.

In Mrs. Crossland's *Light in the Valley*, we read of several distinct spirit languages written by the hands of several mediums personally known to her. "One of them an author of repute and M. A. of the University of Oxford." The following passage from her book is corroborative of the statements quoted from Mr. Irving. "Be it remembered that the writers of a spiritual language do not understand its meaning; and wonderful wisdom is evinced in that plan which makes the writer one, the interpreter another. Those writing mediums whose hands are moved only in their mother tongue acknowledge they are constantly perplexed, and find continually that the communications are impeded or broken off by the action of their own minds guessing what is coming, as word

after word drops from their pen. Evidently this interference of the medium's own mind with the spirit action disturbs the subtle forces which are at work. But when the spirit language is produced the case is wholly different, for the medium cannot even conjecture the meaning of the hieroglyphics his hand traces, and consequently his mind remains in a passive state on the subject no way interfering with the action of his pen."

See also Swedenborg's *Heaven and Hell*. Chaps. on *The Speech of Angels* and on *Writings in Heaven*.

* This "heresy" consisted in maintaining that Christ's human nature was truly human "of the substance of his mother," and not, as regards his flesh, different in kind from that of other men, but that he was enabled to resist and vanquish its weaknesses and temptations by virtue of the fulness of Divine grace that was in him.

THE GIFT OF HEALING:

I became acquainted, about two years ago, in a distant part of the world, with an English gentleman, whose faith in the gift of healing had been established by his own personal exercise of it. He was a man whose connections and culture, whose well-formed, tall, and robust looking person, whose beautifully simple and humble manners, and whose blameless universally respected life among strangers not of the same faith, and knowing him only by his virtues and the sacrifices he was making for his opinions, were so many conspiring tokens winning him a character to confidence, that excluded any rational distrust of his representations. He gave me a full account in manuscript, of some of the cases in which the healing power appeared to be given him, with liberty to use them, as may best serve the convenience of my present subject.

It became a question with him, soon after his conversion, whether, as he had been healed spiritually, he ought not also to expect and receive the healing of his body by the same faith; for he had been an invalid for a long time, with only a slender hope of recovery. After a hard struggle of mind, he was able, dismissing all his prescribed remedies, to throw himself on God, and was immediately and permanently, made whole.

At length one of his children, whom he had with him, away from home, was taken ill of scarlet fever. And "now the question was," I give his own words, "what was to be done? The Lord had indeed healed my own sicknesses, but would he heal my son? I conferred with a brother in the Lord, who, having no faith in Christ's healing power, urged me to send instantly for the doctor, and dispatched his groom on horseback to fetch him. Before the doctor arrived, my mind was filled with a revelation on the subject. I saw that I had fallen into a snare, by turning away from the Lord's healing hand, to lean on medical skill. I felt grievously condemned in my conscience. A fear also fell on me that if I persevered in this unbelieving course, my son would die, as his eldest brother had. The symptoms in both were precisely similar. The doctor arrived. My son, he said, was suffering from a scarlet fever, and medicine should be sent immediately. While he stood prescribing, I resolved to withdraw the child into the nursery and lay him on the bed. I then fell on my knees confessing the sin I had committed against the Lord's healing power. I also prayed most earnestly that it

would please my Heavenly Father to forgive my sin, and to show that he forgave it, by causing the fever to be rebuked. I received a mighty conviction that my prayer was heard. I arose and went to the nursery, at the end of a long passage, to see what the Lord had done, and on opening the door, to my astonishment, the boy was sitting up in his bed, and on seeing me cried out, 'I am quite well, and want to have my dinner.' In an hour he was dressed, and well, and eating his dinner; and when the physic arrived it was cast out of the window. Next morning the doctor returned, and on meeting me at the garden gate, he said, 'I hope your son is no worse!' 'He is very well, I thank you,' said I, in reply. 'What can you mean,' rejoined the doctor. 'I will tell you, come in and sit down.' I then told him all that had occurred, at which he fairly gasped with surprise.

'May I see your son,' he asked.

'Certainly, doctor, but I see that you do not believe.'

We proceeded up stairs, and my son was playing with his brother on the floor. The doctor felt his pulse and said, 'Yes, the fever is gone.'—Finding also a fine, healthy surface on his tongue, he added, 'Yes, he is quite well, I suppose it was the crisis of his disease!'

Another of the cases which he reports, shows more fully the working of his own mind, on the instant of healing.

It was the case of a poor man's child, who had heard him advocate the faith of healing, and, now that the physician, after attending him for many months of illness, had given the little patient up, saying that he could do no more, the parents sent for him, in their extremity, to come and heal their son. He replied to the father, "My dear friend, I cannot heal your son, I can do nothing to help him. All that I can do is to ask you to kneel down and pray with me, to Christ, that we may know what is his will in the matter." "He immediately knelt down with me," and, the written account continues, "my prayer was a reminding of the Lord Jesus Christ of his mercy to the sick, when he was on the earth, and that he never sent away any unhealed. I then presented the petition of the father and mother, that their son might be healed, and besought the Lord to show what his will was in the case. Whilst I was making the supplication, it was revealed to me, through the Holy Spirit, that I was to lay hands on the boy, and receiving, at the time, great faith to do so I arose and, not wishing to be observed by the father, I laid my hands on the lad's head, and said in a low tone of voice—'I lay my hand on thee in the name of Jesus Christ.'—In an instant I saw color rush to his cheeks, and it seemed as if a glow of health was given inasmuch that I said involuntarily, 'I think your son will recover.' I then hastily left the room. In less than an hour, the mother came to my house and insisted on seeing me, to tell me the wonderful things that had happened to her son. The result was that the boy was about the next day."—*Dr. Bushnell's Nature and the Supernatural.*

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REVIEW. *Midsummer Mornings' Dream*, By F. Starr.

London: John Wesley & Co., 54, Paternoster Row. E. C. Price 5s.

The invisible Spirit thus continues:—"I am an invisible spirit. I have been

by thy side ever since thou wert born. I was with thee when thou wert nearly blind from affliction, in thine infancy. I was eyes to thee then; it was my hand that saved thee, when a child, thou fell into the deep waters, and thy father plunged in, at the voice of thy brother's wailing that thou wert drowning. I know thy thoughts now; thou sayest that thou hast a perfect recollection of thy sensations. So thou hast, but it was I that supported thy father in the watery element; for it was beyond his depth, and thou knowest he could not swim. Thy life was then well nigh forfeited to thy disobedience; for thou wert told not to venture near the water. Again; my hand saved thee from a dreadful and violent death, when thy little arm was broken into shivers, and the coach wheels took part of the skin of thy forehead away. Thou wert near death then; but in the hardness of thy heart, when thou wert carried to thy poor distracted mother, thou calledst out thou wert not hurt, and t'would soon be well. Thou didst not join in prayer for that deliverance, as did thy parents, at thy bedside. Again; I was with thee, when sudden death was well nigh the forfeiture of thy disobedience, and thy arm paid for thy folly. Hadst thou fallen from the horse, thou wert told *not to ride again*, upon thy head, there would have been an end of thee then, but I interposed and saved thee; thou didst not acknowledge me then.

"I was by thy side when thou rescued from the same spot (thy own life had nearly paid the forfeit,) thy sister; thinkest thou, it was of thy own power she was kept so long above the water that *her* life was spared; and yet thou givest not to *me* the glory; but took it all to thyself. 'I did it,' saidst thou; 'it was I.' Have I not been with thee, in all thy numerous accidents?" (and here the enumeration went on so fast, I could hardly follow—but so conclusively, that there was not one event in my life, of any consequence that was not touched upon), "and yet thou hast never acknowledged the invisibility and power of the Spirit; and thou art yet in the gall of bitterness, and the bond of iniquity. Oh! how many times have I thus spoken to thee? and yet thou *wouldst* not hear."

Respecting the time and manner in which Mr. Starr formed his first acquaintance with the invisibles we shall again have recourse to his own account. He tells us, that in the year 1850 "on Sunday evening the 2nd of June in that year; when having quietly passed the day at Greenwich, in attendance on divine worship in the morning, perambulating the park in the after part of the day, and at night returned to London. I was calmly and musingly pursuing my way towards my sister's dwelling at the west end, when feeling faint and weary, I entered a house of refreshment, in which I had once before in my life (and only) been introduced, the parties knowing me let me have what I required, viz. a simple repast of bread and cheese and porter, I sat in a small room by myself.

Suddenly, as I sat musing by myself, one came and set himself opposite to me, whom I had seen before, and I spoke to him; presently a second, and a third, and a fourth followed, taking precisely the same positions I remembered to have seen them, just that day twelvemonths previously; at which I wondered, and the more so, when the whole number was made up of *twelve*. We sat for a long time conversing upon many different topics, political, commercial, and social, upon which they said, "they wished to have my opinion as I had been a good

deal in the world, and seen much of it;" I excused myself as well as I could, from the task; as I said my observations, for the most part, had been but superficial, and that I had not much learned lore, wherewith to make an oration worth listening to. "Nevertheless," said one who appeared to be the leader in the debate, "you must *speak*," and he gradually drew me into a lengthened argument, upon which I expatiated as though a tongue had been *given* me, for I did not cease talking for a whole hour. When, therefore, during this harangue on my part, the room was filled—for it was only a poor looking spot and small—and the remaining portion of the assembly had become seated, the leader, an elderly looking man, whom they called Lord Brougham, from his great similarity in feature, addressed them in a long speech, on the "employment of the poor" question, which having delivered, I was again called upon to reply to—and notwithstanding in myself I felt as nothing to have to reply to so great an authority, such was the confidence I had already acquired, that I did not hesitate; and the words were whispered into my ear, whenever I felt at a loss for a position, or a simile; at which I wondered, and more so to hear myself speaking to men, who were evidently men of mental capacities—but they said, "I must take courage," that they "knew me," and "all about me," "what I could do," what I could not do;" whereupon we became still more familiar and friendly—they said they had often heard me sing, but that being Sunday night, they would not ask me then, but on some occasion, they should be happy, &c.—all of which, I could not understand, for excepting that I had seen them all once before and sitting in exactly the same position, and dressed in the same garbs, they were perfect strangers to me.

As the conversation afterwards became general, I took occasion to give an outline of some of the circumstances that had happened to me during the week, particularly referring to my old friend, Captain "Leighton," whom they said they knew very well, as also the party at whose house we breakfasted—viz., Ginger's Hotel. All of which I told them; but with which they seemed to be acquainted. I also brought before them the subject of the sermon I had that day heard, and I went more into the real sense of it than I had been entering during the day; but all they said, was, that religion begat love and not fear. The real words, "*natural* religion," I left out. So as I sat wondering in my mind what all this could mean, and the fixed conversational dialogue carried on with such vigour, as though they spoke with other tongues, and not with tongues of men, I ventured to ask their opinion on a project I had formed of becoming an author, and write a history of my life. Their answer was, "Yes, by all means write it, for there are many things you can tell of, others will read, who would not if written by any one else;" my object being, as I said, to endeavour to "point a moral," and at the same time, "adorn a tale"—at which they all joined in the same expression of assent, and that it would be successful; notwithstanding, as they said, "we know you have no money"—whereupon, one of them immediately spoke out, "He shall have money, but it must be hard worked for." A very remarkable circumstance I noticed, which was, that amongst the whole *twelve*, they had not a sixpence nor even a penny piece. After this the conversation assumed a

much more serious turn, but in so regular and smooth a manner, no party speaking till the other had finished, that I began to fancy myself in a church or conventicle; when he, who had spoken out upon the money question, suddenly stood up, his face changed from the calm, pleasing, quiet demeanour it wore, to one of fierce contending passions—hair dishevelled, and eyes blood-shotten; stretching forth his hand, which was *small* and *very white*, he demanded to “shake hands”—I have always had a most instinctive horror of drunken men; thinking him as such, I drew back and refused; his companions immediately interfered and expostulated; notwithstanding, I resolutely refused; exclaiming, “not so, sirs,” drunkards never were *my* companions, neither shall they ever be. I can tolerate enjoyment, and upon occasions have looked upon excess, but “whoso putteth an enemy into his mouth to steal away his brains,” I associate not with, and especially shake not hands with, therefore let me pass. And pressing forward with that intention, he placed his hand again before me, which now was blackened and seemed hard with labor—“*Now* will you shake hands?” said he. “If,” I replied, “it is to test me, whether I will embrace the hardy sons of toil, and take them by the hand, my answer is, *I will*, but in no other sense.” Whereupon, his features resumed their former mild expression, and smiling, he said “Thou hast judged right, it will be thy fate, and thy work will indeed be hard”—grasping it, therefore, with more than supernatural strength he pressed it till I thought every bone was broken.

“Well,” I replied, after having released my hand from the more than vice-like pressure it had encountered, “I shall, certainly, remembered *you* again wheresoever I may see you”—at which he smiled upon his companions a most significant smile, and said, “I told you he would when he was tried upon the poor man’s question,” and he added, “you see he says he shall *know me again*”—“Oh yes,” was my reply, “there is no fear on that score whatever.” They then all rose from their seats and essayed to go; but first, one, of whom I have not before spoken, or alluded to, but who joined in the long and spirit-stirring subjects that were discussed, said, “Well,” (calling me by my name) “what think-est thou of thy evening’s amusement, for thou seemest as if it had given thee much pleasure?” “Sir,” I replied, “I have heard such sentiments this night, and dilated upon in such a way, that were it not for the place in which we are assembled, and the garbs you are arrayed in, I should have thought I had been in the company of angels, rather than of men”—whereupon they all closed round about me, and with one voice said, “You have! you have!” and immediately my sight seemed to be gone, and I stood up bowing down my head in humble, holy fear. A conviction that what they said was true flashed through my mind—the extraordinary way in which I had heard myself speak on subjects of which I knew I was, comparatively, ignorant—the deference with which I had received all their observations—and an indescribable sensation that ran through my whole frame, convinced me I stood in the presence of those who were of more than mortal mould. “Oh! sirs,” I exclaimed, “if there is any path laid out for me in which I am to walk, I do not now perceive, set me on it straight, that I may run my course with zeal and fidelity, that I may walk and not faint—and when finished, let my

soul "mount the starry world and triumph over death and hell." This I said with much emphasis and enthusiasm, bowing my head before them; and then I heard these words, 'Come let us anoint him, and set him forth upon his high mission,' and immediately they passed their fingers through my hair, accompanying it with a blessing, and an invocation that the "gift" they then presented me with might be well employed: there was then dead silence, and I looked up, and behold I was alone!
(to be continued.)

THE RELIGIOUS REVIVAL IN IRELAND.

A Ballymena paper thus describes the appearance of a young girl who was stricken the other day whilst in church along with her father:—After the congregation had dispersed, the girl was carried to an open passage of the church and placed in the arms of her father, who had there seated himself upon the floor. In that position we had every opportunity of observing her for half an hour. Her physical condition was neither epileptic nor in the slightest degree resembling that influenced by an ordinary fainting fit. The colour of her face was natural—neither pale nor flushed. When previously affected her eyes remained open during the entire time of visitation, but they were now firmly closed, and with the exception of an occasional gentle movement of the lips and a tremulous motion of the eyes, clearly perceptible beneath the eyelids, her features were in profound repose. Her pulse was full, and beat with strength and perfect regularity, but considerably slower than it is usually found in children. The heat of her body was natural, and in general she breathed calmly; but there were several momentary intervals wherein her respiration became extremely hurried, a flattering motion being then perceptible about the neck and breast, accompanied by a slight nervous movement of the arms and hands. She was restored to consciousness in about three hours, but for more than an hour afterwards she was unable to move her lips or articulate a single syllable. Her eyes, when first opened, did not appear to be cognisant of any object within view, but they subsequently assumed an expression of tranquil happiness; and when she regained the power of speech she did not, as on the former occasion, make reference to any scenes which had been presented to her imagination during the interval of visitation. The loss of speech is a new and very mysterious feature in some of the recent cases, where mental impression is accompanied by external influence upon the body.

In the paper from which we take the above is contained an extract from the Rev. W. M'Ilwaine's Sermon in which he denies the spiritual origin of these manifestations telling us that they are a "disease." We intend to furnish our readers with the account of this wonderful discovery in his own words. Want of space prevents us giving it in the present No. as well as the other papers referred to in our last—Ed.

The following is a copy of a placard which we learn is posted at the different places therein named and it will give our readers an idea of what is going on in these localities.

"Jubilee. On Sunday, August 14th, 1859, the Christian Spiritualists will (at the request of their Spirit friends) hold their first Grand Jubilee in their place of Worship, Sun Street, Keighley; on which occasion mediums will be invited from Bradford, Halifax, Haworth, &c. Services to commence at half-past one o'clock in the Afternoon and half-past five in the Evening.

Also on the following Sunday, August 21st, a Camp Meeting will be held on Shipley Glen, to which the Public generally are invited and particularly all classes of Spiritualists from Bradford, Halifax, Haworth, Keighley, Leeds, &c. &c. The Meeting to commence at half-past one o'clock in the Afternoon. "Then a spirit passed before my face,"—Job. "The people that walked in darkness have seen a great light."—ISAIAH."

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